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Achi-, 'father' and 'brother,' are most frequently taken to be the divine element of a theophorous compound — a substitute for *El*- or *Jeho*- or *Baal*-, and many suggestions have been offered as to who the god is that hides behind the innocuous appellation of Father or Brother. That, of course, implies that these names are a survival of a pre-yahvist period of Israelitish history. In some or all of these cases the explanation may be sound, although the designation of a god as 'brother' is, to say the least, difficult to parallel elsewhere. Secondly, while the *Abi* and *Achi* series show many correspondences, there are few cases in which an *Abi*-name appears in another form with *El*- or *Jeho*- in the place of *Abi*-, as *Abinadab* by the side of *Jehonadab*, and *Abiezer* parallel to *Eliezer*. In many of the names of this composition the second part is a quality or an action — help, strength, goodness. If in these names *Abi*- represents the Arabic type mentioned, as *Abu Thaqif*, *Abu Jamil*, and the like, we may find another case of the presence of a *kunyah*. Abigail and Abishag, which are names of women, will be hard to put into such a group, but there is nothing to hinder us from supposing that this type was derived from two sources — one the theophorous name and the other the *kunyah*.

MAX RADIN.

UNIVERSITY OF CALIFORNIA.

AN UNKNOWN SOURCE OF LUTHER'S THEOLOGY

In his article 'A Decade of Luther Study' (*Harvard Theological Review* for April 1921, p. 111), Preserved Smith says of A. V. Müller: "His own thesis, doubtless carried too far, is that everything in Luther can be found in his predecessors, and that there is practically nothing original at all in the Reformer's thought."

In two articles, to which Preserved Smith does not refer, Müller has collected concrete evidence in support of his view.¹ He there compares the theology of two members of Luther's order (the Augustinian) with that of Luther, showing that there is a perfect agreement on many important points between Agostino Favaroni and Jacobus Perez on the one hand, and Luther on the other.

But even more telling is the evidence brought in Müller's recent book,² in which we become acquainted with a nearly forgotten master

¹ *Bilychnis*, Rome, June 1914 and May-June 1920.

² A. V. Müller, *Una fonte ignota del sistema di Lutero (il beato Fidati da Cascia e la sua teologia)*. Rome, 1921.

of mediaeval theology, Fra Simone Fidati da Cascia,³ a member of the Augustinian order who died in 1348 after a life devoted to the preaching of the gospel.

His great work in fifteen books, which he wrote toward the end of his life, is quoted under various titles: *De gestis domini salvatoris*, or *Super totum corpus evangeliorum*, or *De religione christiana*. It was printed in at least three editions before the publication of Luther's thesis, namely, in 1485 (place unknown), in 1490 at Strassburg, and in 1517 at Basel.

Luther was no friend of philosophical studies. His opposition to Aristotle in theological matters was absolute. To the scholastic saying, "*Sine Aristotele non fit theologus*," he opposed his "*Theologus non fit nisi sine Aristotele*." This anathema against the "*rancidae logicorum regulae*" is found before Luther in Fidati, who condemns the doctors "mixing nature with supernatural theology" (viii. 22), "correcting with syllogisms the speech of Christ, the apostles, and the true doctors" (*ibid.*), and who doubts whether these *novi theologi*, claiming to be Catholic, were actually so in their hearts. To the *credo ut intelligam* he opposes *intelligo ut credam*.

Both Luther and Fidati opposed the scholastic doctrines enumerated below, although no one ever brought under suspicion the orthodoxy of Fidati.

(1) Fidati, in commenting upon "*poenitentiam agite*" (Matt. 4, 17), opposes the scholastic tripartition of penance (*contritio, confessio, satisfactio*) and refuses to admit that the latter two are essential elements of it. *Poenitentia* to him is the distressing sorrow of a soul separated from God; actions are merely the *signs* of penitence (ix. 7).

(2) To the common belief that human actions may be meritorious in the sight of God and helpful in obtaining salvation, Fidati opposes the great Pauline statement: "Only faith in Christ justifies and saves" (ix. 31); this faith is "a gift" (i. 23), which "only God operates in human hearts" (xi. 12). Fidati's position on the great question of salvation by works is that of the Reformation: "If salvation came from good works, Christ would have been crucified in vain, and grace would not be grace if our own justice could justify us" (i. 26). The basic principle of Protestantism could not be stated more clearly.

(3) "*Tu es Petrus et super hanc petram aedificabo ecclesiam meam*." In spite of the early Fathers, scholasticism had adopted the Roman interpretation of that passage; but Fidati, as explicitly as Luther,

³ See Mattioli, *Il beato Simone da Cascia*. Rome, 1898.

declares that the foundation stone is Christ: "We are namely founded not on Peter, but on the rock, Christ" (ix. 35).

(4) The efficiency of the intercession of the saints in favor of sinners is flatly denied by Fidati (xii. 15): they can help neither through their power nor through their merits: "*totum agitur in nomine salvatoris.*"

As to the question whether Luther used Fidati's book positive proof is not forthcoming, since Luther rarely quoted the sources of his thought. The value of Müller's work is rather in giving new support for the contention that Luther's ideas were not wholly new, that something of them was in the atmosphere. There was some light before sunrise, "*splendori antelucani,*" as Dante says. Fidati belonged to the elect company of those seers who to the call, "Watchman, what of the night?" answer, "The morning cometh."

ROBERT H. PFEIFFER.

CAMBRIDGE, MASS.

MACLER'S ARMENIAN GOSPELS

Le texte arménien de l'évangile d'après Matthieu et Marc par Frédéric Macler. Annales du Musée Guimet, Bibliothèque des études, tome 28, Paris, 1919, pp. lxxii + 647.

The well-known Armenist of the École Nationale des Langues Orientales Vivantes at Paris, Professor Frédéric Macler, has laid New Testament scholars and those who are interested in the Caucasian languages, more particularly Armenian, under a decided obligation by the publication of this elaborate study of the text of Matthew and Mark in the Armenian version. What makes the book of especial value is the fact that we have here a large number of variants drawn from Mss. which were inaccessible to the editor of the only variorum edition of the Armenian text hitherto published — that of Zohrab, Venice, 1805. This is peculiarly grateful to the Armenist, while the New Testament critic finds a large body of readings from various Armenian Mss. or manuscript groups collected, translated, analyzed, and compared with the Greek, the Old Syriac, and the Peshitto by a competent scholar.

Macler, however, is not content with giving the raw materials, but marshals the evidence with considerable skill in support of certain theses which he is maintaining. A short outline of the book will